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ROMISH NURSES:

WITH AN

APPENDIX

CONTAINING THE

LETTERS TO THE MANAGERS OF THE GLASGOW
ROYAL INFIRMARY, &c.

BY

A. M. STEWART.


"If there were in that age two persons inclined by their judgment and by their temper to toleration, those persons were Tillotson and Locke. Yet Tillotson 'told the House of Commons from the Pulpit that it was their duty to make effectual provision against the propagation of a Religion more irreligious than irreligion itself, of a Religion which demanded from its followers services directly opposed to the first principles of morality.' And Locke, even while demanding toleration for 'the grossest forms of idolatry,' 'contended that the Church which taught men not to keep faith with hereties had no claim to toleration.'"—*Macaulay's History of England, Vol. II., pp. 8, 9.*

GLASGOW:

GEORGE GALLIE & SON, 99 BUCHANAN STREET.
AND OTHER BOOKSELLERS.

1878.

c.



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ROMISH NURSES.

THE attention which the correspondence in connection with Roman Catholic Nurses and Employés in the Glasgow Royal Infirmary has received from the public seems to afford a not unfavourable opportunity of submitting one or two thoughts which may not be unworthy of consideration.

I wish first and particularly to point out that the objections to the employing of nurses professing allegiance to the Church of Rome arises from this consideration, that the believers in that system occupy totally different ground from that occupied by the adherents of any other system of religious belief or unbelief. It is not violating charity, it is not sectarian animosity, it is not bigotry nor narrow-mindedness, to object to the dominancy or prevalency, in an institution almost entirely supported by Protestants, of the disciples of a creed who hold that no faith is to be kept with Protestants, who look upon them with the same horror as a Mahomedan or Hindoo does; who believe, most conscientiously, that Protestants are in mortal sin and doomed to everlasting damnation, and whose head the Pope, as expressed by Dr. Manning, holds this language:—"I acknowledge no civil power; I am the subject of no prince; and I claim more than this—I claim to be the supreme judge and director of the consciences of men—of the peasant that tills the fields, and of the prince that sits upon the throne; of the household that live in the shade of privacy, and the legislator that makes laws for kingdoms; I AM THE SOLE, LAST, SUPREME JUDGE OF WHAT IS RIGHT AND WRONG." And we are not to imagine that these claims are not responded to, for the *Rambler*, a Roman Catholic publication, thus speaks:—"Shall I hold out hopes to my erring Protestant brother that I will not meddle with his creed if he will not meddle with mine? Shall I tempt him to forget that he has no more right to his religious views *than he has to my purse, or my house, or my life-blood?* No, *Catholicism is the most intolerant of creeds.* It is intolerance itself; for it is the truth itself." And the same Roman Catholic publication, the *Rambler*, further states:—"We are the children of a church which has ever avowed THE DEEPEST HOSTILITY to the principles of religious liberty. . . . Believe us not, Protestants of England and Ireland, for an instant, when you hear us pouring forth our liberalisms. These are brave words, but they mean nothing. Such a person is not talking Catholicism, but Protestantism and nonsense. You ask if he

were lord in the land, and you were in the minority, if not in numbers, yet in power, what would he do to you? That, we say, would entirely depend on circumstances. If it would benefit Catholicism, he would tolerate you; if expedient, he would imprison you, banish you, fine you, possibly even HE MIGHT HANG YOU, BUT HE WOULD NEVER TOLERATE YOU for the sake of the principles of civil and religious liberty."

Manifestly, therefore, a Roman Catholic does not occupy the same ground as a Protestant, and besides a Roman Catholic is the creature of his priest, the priest that of his bishop, and so on up to the so-called, but certainly believed by them, infallible head, the Pope. It is matter of conscience with them that they thus act; they have no choice. The priest is their master, not the managers of the Infirmary. Sir Thomas Chambers, M.P., in a speech in the City Hall on October 5th, 1875, spoke thus—

"This doctrine of Infallibility has set the seal upon Roman Catholic freedom, and as Mr. Gladstone has so ably shown, that dogma has in every respect made Rome the adversary of Protestant and free institutions as it never was in any age of the world. . . . A Roman Catholic hands himself over under the new system body and soul and spirit to another man—a system which is not theory only, but, carried out through the practice of Confession, is a fearful reality, a ubiquitous tyranny over the affections, feelings, sentiments, opinions, soul, spirit, and everything that constitutes a man. All this is a terrible reality through the Confessional. It is more a reality, the more a man is in earnest. I do not think of the man who has no principles, no powers, no force of character; but I think of the real man and good citizen who may do good service to the State. When such a one hands himself thus over, and the spiritual tyranny is made complete through the cruel torture of Confession, What is left of him? He lives in the town, or he lives in the country. He is made a member of a Board of Guardians, and a question comes up in which the priest thinks the Church is interested. Has that man any free vote? Has he the right to an opinion? Can he join in the discussion? It is not a question of argument with him. He has got his orders. (Laughter and applause.) What is the use of his sitting on the Board of Guardians? It is a question of teaching pauper children, and the Board of Guardians may think one kind of discipline in the school is better than another. He cannot think about it at all. He dare not think about it. He has placed himself in a position in which he has no freedom of thought or action. I say boldly, if hundreds of them were here, they know it, that on the principles they avow, and on the practice they have adopted, the man is gone and a puppet is left. (Applause.) . . . His pride is, that he has submitted himself to be a slave to the priesthood which he adores. (Applause.) Does a man, in the position I have described, walk into the House of Commons or into the House of Lords as any of us may walk in? We may belong to any creed in Christendom except that one; we may have submitted ourselves to any system of religious discipline except that one, we may be Baptist, Congregationalist, Methodist, but we are citizens and senators on the floor of the House of Commons, free to listen to the argument, free to submit our reason to be persuaded, influenced by argument, free to come to a conclusion, free to act upon that conclusion. (Great cheering.) But exactly the reverse is the position of the man who is a Roman Catholic. Put him on a jury in a case of life and death, in a case of liberty and character. If there be here a person who is a Roman Catholic, let him not think I speak of anything except the system under which he is living, and to which he submits himself. I speak of him with respect; I say that in this moral abasement, even then, he is doing it conscientiously; he has abandoned himself altogether and become somebody else. (Laughter.) Well, they put him on a jury in a

case of life and death, liberty, character, or property. Are sinister influences absolutely excluded, nay, are they not probable, in consequence of the Confessional. These things are serious. Who ever says such things as these, in a public meeting such as this with regard to anybody who professes any of the forms of faith by which in this hall we are surrounded? (Applause.) And why not? Because no adherent of any other form of religious belief is in the same position as this man." (Report of Public Meeting on Vaticanism—Earl of Galloway presiding.)

Do not tell me that this has no bearing on the question of Roman Catholic nurses. It has a bearing and an important one, for how can any one drinking of such doctrine and imbued with such feelings and principles act charitably by Protestants? A Papist must act conscientiously in this matter, or he runs the risk of penalties which have for him too stern a reality; and Miss Nightingale tells us in her "Notes on Nursing":—"You do not know how small is the power of resistance in a weak patient—how he will succumb to habits of the nurse which occasion him positive pain for the time, and total prostration for the whole day, rather than remonstrate." I prefer trusting a Roman Catholic patient to a Protestant nurse than a Protestant patient to a Roman Catholic nurse.

I have been thus careful in stating the principles which guide the actions of the believers in Roman Catholicism, because managers of public institutions, as a rule, are unacquainted with them, and being generally gentlemen of rectitude and honour, take for granted that those under them are like themselves; and because it is quite impossible for managers of infirmaries to prevent them putting their principles into practice, particularly if the managers have placed in charge Superintendents and Matrons who are either indifferent to what religious persuasion nurses may belong, or who, it may be, secretly favour the disciples of the system. I have not learned that in Scotland (with the exception of the one case mentioned in the report of the Managers of the Royal Infirmary) they have been discovered exercising their intentions, but it may serve as a warning if I quote from the *Glasgow Herald* of September 30th. 1876, what has been done in the Hospitals of Paris:—

"PARIS HOSPITALS.

"An innovation which has been made in several Paris Hospitals, and particularly in the Hospital Cochin, is causing considerable dissatisfaction. The placards placed at the foot of each sick bed have until lately indicated simply the name, occupation, and birthplace of the patient. To these three necessary pieces of information have now been added three others. The religious persuasion of the patient is stated, whether or no he has received the sacraments of the Church, and, lastly, a space is reserved to indicate the formal desire on the part of the sick person to change his religion. It is this "lastly" which has raised so much comment and opposition. It is said that an unfair coercion is used in order to make proselytes; that the expression of the patient's desire to change his religion, which is inscribed on the placard at the foot of his bed, is too often due to a constant badgering, to which the sick or dying yield at last, being too weak and suffering to resist the influence brought to bear upon them. A surgeon belonging to the Hospital Cochin has revealed some facts about this too zealous proselytism which have recently come under his notice. He says that one patient was so beset by the Hospital chaplain that

he begged the surgeon to interfere and put an end to these importunities, which often became threats, and retarded his recovery by the mental irritation they occasioned. He adds that unknown to the doctors the Lourdes water is frequently administered to the sick by the fanatics who believe in its efficacy to cure all manner of diseases. Happily the waters of the sacred grotto are innoxious, and can neither cure nor kill. The *Rappel* cites the case of an inmate of the Hospital Beaujon who was so annoyed by the zeal the sister of charity in his ward displayed to convert him that he preferred leaving the hospital, notwithstanding his state of health, to remaining there any longer as a target for the arrows of these too earnest missionaries."

A Protestant nurse has too great a respect for freedom of conscience to meddle with the religious convictions of a Roman Catholic, but a Roman Catholic is constrained by her conscience, and it is laid upon her as a solemn duty to make every effort possible to secure proselytes; and surely it is of consequence to a Board of Christian gentlemen like the Managers of the Glasgow Royal Infirmary, most of them well-known and esteemed office-bearers of Protestant churches, that those employed by them to minister to a sick or dying bed should be able to drop a word at least, and tell the poor sufferer of the one mediator—Christ Jesus, and of that new Jerusalem where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things shall have passed away and God shall wipe away all tears from their eyes." Does not every Christian approve of such an instruction, for instance, as that which is given to the Liverpool nurses in that admirable institution which Miss Nightingale commends as a model for imitation:—"Rule xiv. It is kindly suggested to the nurses that they should commit to memory some short hymns and texts of Scripture, which they might find very useful at the bedside of those whom they attend." But this cannot be done if you employ Roman Catholic nurses. Every nurse of that persuasion which you employ is an obstacle to this, and in the case of the Glasgow Infirmary, paid, too, by Protestant money, what a solemn responsibility does this involve!

It has been stated that Roman Catholic nurses are easiest got, and are the best. The first may be true, for the training of nurses is part of their proselytizing machinery, and the sooner Protestants take a leaf out of their book, so far as the training is concerned, the better; but that they are the best has to be proved. The fact really is, and the words of Charles Dickens are applicable here, you will find, as a rule, "on the Protestant side, neatness, cheerfulness, industry, education, continual aspiration, at least, after better things; on the Roman Catholic side, dirt, disease, ignorance, squalor, and misery," in charitable establishments under their control, as in countries under their control. One or two illustrations in proof.

There is an Orphanage in Carlisle Place, London, managed exclusively by Roman Catholics, and under the special patronage of Cardinal Manning. Under such favourable circumstances, one would expect to find the management and nursing to be as perfect as could be. A report on the management of this Institution, by one of the

Inspectors of the Local Government Board, as printed in the *Times* of 11th January, 1876, discloses the following facts:—"That, since the opening of the establishment, in 1859, 1528 children had been admitted, of which 489 were received at various ages up to twelve months. 503, or nearly one-third of those 1528 children, had died; 402 of which deaths occurred among children under twelve months of age. Since the 1st January, 1875, 53 infants were received at the age of one month and under; 4 of them were removed, one of whom had since died, and 44 died in the establishment after an interval ranging from six days to three months." Of these 44, no less than 33 are certified to have died from the deprivation of their natural nourishment; and "the inappropriateness of the room used as a nursery, and the want of due ventilation, are assigned as additional causes for the excessive mortality." Upon this report a discussion was taken at the meetings of the Guardians of St. George's, Hanover Square, on the 10th and 17th January of this year, when it was stated by Mr. Fleming (*Times*, Jan. 18), "that it had been shewn that, from the 1st of January, 1875, to September, 1876, 48 children had been admitted into the Institution, out of which number, no less than 47, or nearly 98 per cent., had died. There had been in all, in two years, 77 deaths, and he regretted that such establishments should enjoy an unhealthy immunity from inspection, and that a national evil should be fostered by a sickly sympathy."

And what about children of the same class under Protestant supervision? At the same meeting of Guardians of St. George's, Hanover Square, it was argued: "That children of the same class as those received at Carlisle Place were taken charge of by Miss Rye, and in more than one establishment under the control of the Board itself, and yet those children did not die at anything like the same rate." "At the schools at Ashford, open over four years, 600 children on an average were annually received, yet there had been only 43 deaths." "The infants at Little Chelsea Workhouse were those either born in the house, or found on a doorstep, and during the eighteen months, from Midsummer, 1875, to Christmas, 1876, 71 had been admitted, and there were now 76 in the house, whose ages ranged from three weeks to two years. During that time only two deaths had occurred." —*Times*, Jan. 18, 1877.

Again the statistics of the Foundling Hospital in London supply an important item in estimating the average rate of infant mortality. In the Parliamentary Report of the Select Committee on the protection of infant life, July 20, 1871, a Return is given, p. 240, from which it appears that 4,599 children were maintained by the Foundling Hospital during the ten years from 1861 to 1870, both inclusive, and the number of deaths amounted to 176 only, being an average of about $17\frac{3}{5}$ for each year. This average was exceptionally increased by two outbreaks of fever which occurred during this period, and the Returns since obtained from the Foundling Hospital, for the five years from 1871 to 1875, show the average number of children maintained in each year to be 485; average of deaths in each

year being 13 only. This charity is "for the admission of *illegitimate* children," and the rules direct that "no application for admission shall be received *after the child is twelve months old.*" The state in which the children are brought to the Hospital is precisely analogous to that of the Roman Catholic Institution in Carlisle Place. Mr. Geo. B. Gregory, M.P., the Treasurer of the Hospital states in his evidence (Report, pp. 84, 86, 91), "that they accept the children for good or bad before they have seen them, and take the risk of their being unhealthy or not—that the greater number of the children came to them in a very emaciated condition, the mothers being in a condition of considerable mental and physical distress, and that they had great difficulty in keeping them alive at all."—It further appears from this Report that the inquiries of the Committee were specially directed to ascertain the amount of mortality that occurred in the notorious Baby Farming establishments. The evidence given, pp. 3, 5, and 42, shows that in these Baby Farming establishments the object was "*the speedy death of the child.*" Yet the Committee do not report the highest rate of mortality at more than 90 per cent. ; whereas in this Roman Catholic institution the infant mortality is shown to reach to 98 per cent. If the object of the mothers of illegitimate children, as would appear from the Report referred to, be to "get rid of their children," no Baby Farming establishment can offer inducements equal to those presented by the statistics reported of this Carlisle Place establishment. But not alone in this country is the infant mortality of Romish Institutions notorious. At the meeting of the St. George's Board, on the 17th January, Sir R. Alcock stated that a similar case had occurred in China, "but the mortality was so great that popular suspicion was aroused, and the result was one universal massacre of nuns and monks by the populace of Tientsin" (*Times*, Jan. 18); and at the Gray Nunnery, Montreal, out of 719 foundlings received within the year, it is reported that only eighty-eight survived, (*vide New York Vindicator, Montreal Witness, and Canadian Methodist Magazine*). Within the last few years, also, Miss O'Neil, the Matron of the Institution of the Infant Jesus for Neglected Children, at Manchester, who had been for twelve years in a Convent as a Nun, was convicted at the Manchester Assizes of the manslaughter of a child through neglect and improper treatment (*vide Globe*, Aug. 7, 1873).

I could crowd proof upon proof, were it required, to show that the influence of Popery, even in the matter of nursing, is always, and necessarily, evil.

One of the arguments used in the recent discussion was, that the institution being supported by Roman Catholics as well as Protestants, Roman Catholics were entitled to consideration in the appointment of employés, as well as Protestants. I am afraid were they only to be appointed in the ratio of their contributions the number of Roman Catholic servants in the Infirmary would be very few, and there would have been little occasion for complaint. The only contributions that appear in the last Annual Report of the Royal Infirmary, from a distinctly Roman Catholic source, viz., their church collections, amount

to £17 10s., and if you look over the individual subscription lists, there is scarcely a name or firm there that one recognizes as belonging to that religion. And yet they claim to be a fifth of the population of Glasgow! The fact of the matter is simply this, that any money they have to spare they keep for their own sectarian objects, and they take all they can out of Protestants by filling our hospitals with patients and nurses and other servants. One thing is indisputable, that those charitable undertakings which do not also tend to the advancement of the Papal faith, are always the worst supported by the adherents of that faith. But lest our reference to their giving in the case of the Glasgow Infirmary should be doing them injustice, we shall take London as a further example, and see what they do there to the Hospital Sunday Fund. Here is a thoroughly unsectarian object—prominent on its Committee are Cardinal Manning, Canon Oakley, the Duke of Norfolk, the Marquis of Bute (by the bye we wonder what is meant by the big donation to the Glasgow University, depend upon it there is something behind), and other magnates of their body. No religious scruples can be alleged as a motive for not subscribing; while, on the other hand, as in Glasgow, the Roman Catholics are the first to reap the benefits of the fund, occupying as they do a large share both of the in-door and out-door relief afforded by our hospitals and dispensaries. Surely here, if anywhere, might we expect most important aid towards those noble institutions from members of a Church that is always talking of charity, asking it for herself, and making it one of the most meritorious of all good works, and yet what do we find them contributing?

In 1873, seventy collections produced only	...	£639
In 1874, eighty-seven collections' „ „	...	596
In 1875, seventy-eight collections „ „	...	526

or about one-fiftieth of the total amount collected, and even that showing a steady decrease. Now, after making allowance for their poor in each district, when we consider the number of Catholics in London, their social status, their wealth, the boasted number of important converts, and the number of foreigners constantly residing in London, these figures are certainly remarkable, and become more so when compared with the amounts contributed by some other communities on that Sunday. For example—

	1874.	1875.
The Independents contributed	£2,232	£1,700
The Baptists „	1,680	866
The Wesleyans „	996	895
The Jews (only 20 collections).	950	1,015
The English Presbyterians (17 collections),	393	536

While, as an additional contrast—

Mr. Spurgeon obtained on that Sunday,	£210	£167
Mr. Tucker, at the Camden Road Chapel...	100	75
Moody and Sankey,	...	182

And, if it is remembered, that next to the Church of England, the Roman Catholic Church is the most numerous of all religious communities in Great Britain, these figures will afford convincing proof that that Church has but little sympathy with those charities which have no elements of proselytism, and cannot be utilized to extend its own peculiar tenets, or, in other words, that the amount which Roman Catholics contribute as pure charity—that which seeketh not her own, is infinitesimally small.

Their chief object is not to assist the poor. Their chief object is to make proselytes, and this they themselves admit, for FREDERIC OZONAM, the founder of the Society of St. Vincent de Paul, a society that is universally considered typical of all that is noble and generous, self-sacrificing and devoted, stated at Florence in 1853: "*Our chief object is not to assist the poor. No! that is for us only a means. Our object is to keep them steadfast in the Catholic faith, and to propagate it amongst others, by means of charities.*" (Works of F. Ozonam, published by his Society, vol. viii., page 45.) Let me respectfully commend this admission to the various hotel-keepers, restaurateurs, and private families who so liberally load the begging van which one sees constantly at one or other of their doors.

A P P E N D I X .

As a good deal of confusion exists in the public mind as to the origin and nature of the correspondence with the Royal Infirmary Managers, it may serve a good purpose to give it here entire :—

RELIGIOUS INSTITUTION ROOMS,
GLASGOW, 21st September, 1877.

To H. LAMOND, Esq., *Secretary,*
Glasgow Royal Infirmary.

SIR,

An opinion is abroad, and has indeed been publicly expressed, that, in the appointment of Nurses to the Glasgow Royal Infirmary, preference is being given, or at least partiality shewn, to those of the Roman Catholic persuasion.

The well-known principles and character of the gentlemen that compose the management of the Royal Infirmary forbid the supposition that they would lend themselves knowingly to any course of procedure calculated to wound the susceptibilities or hurt the feelings of the Protestant inmates of that Institution, or of its supporters outside ; and the Directors of the West of Scotland Protestant Association, on whose behalf I write, feel assured that your Directors will not, under the circumstances, take it amiss if they ask them kindly to enquire whether there is any foundation for the report, by ascertaining what proportion the Roman Catholic Nurses bear to the Protestant ones in their service, and to let me hear the result. In this way, if the report is groundless, uneasy feelings and doubts will be set at rest ; or, if there prove to be some foundation for it, your Directors will no doubt guard against the evil in future appointments.

In the interests of your valuable Institution, apart from other considerations, it is important that the matter be set at rest without delay.

Bespeaking the favour of an early reply,

I am SIR,

Your obedient Servant,

A. M. STEWART,
Hon. Secretary.

93 WEST REGENT STREET,
GLASGOW, 27th September, 1877.

A. M. STEWART, Esq., *Hon. Secy.*,
West of Scotland Protestant Association,
Religious Institution Rooms.

SIR,

In reply to your letter of the 21st, I am instructed by the Managers to inform you that since its foundation the Glasgow Royal Infirmary has been conducted on strictly unsectarian principles, and that neither in the case of nurses or patients has there ever been any preference shown, or religious test applied. The Managers have pleasure in testifying to the absence of any attempts on the part of nurses to influence patients in matters of religion, and to an earnest desire on their part to strictly confine themselves to their official duties.

The Managers have for many years past experienced great difficulty in getting a sufficient number of women of good character for the arduous duties required of them, and they deprecate making such an investigation as you ask, as, from an intimate acquaintance with the work of the Hospital, they believe that there are no grounds for the opinion you refer to. In confirmation of this, I beg to enclose an Extract from a Report on this subject from the *Protestant Chaplain* of the Institution.

I may add that the Managers will be much obliged if you can furnish them with a good supply of women of the persuasion indicated by the name of your Association, and who would act consistently with their profession.

I am, SIR,

Your obedient servant,

For HENRY LAMOND, *Secy.*
R. P. LAMOND.

REPORT BY CHAPLAIN.

"With regard to whether I have at present any complaint of interference by the Roman Catholic nurses or priest, I beg leave to say I have not, nor am I aware of any partiality by the nurses to one religion or another. Had I heard of such I would at once have reported it to the Superintendent, who would be the last to permit anything to interfere with the primary object of the Hospital—the relieving or recovery of the afflicted.

"Neither has there been, to my knowledge, any case where a patient requested a visit from a minister, missionary, or myself, where it was not as readily complied with by Roman Catholic nurses as those of the Protestant religion. I have been more frequently called through the night to visit dying patients by the Roman Catholic nurses than the others."

Much to our surprise Mr. Lamond sent our letter and his own to the newspapers, and I therefore addressed the following one to the newspapers also :—

SIR,—The secretary of the Glasgow Royal Infirmary seems to have been in haste to communicate to the public the explanation which he had to give relative to the rumours afloat in connection with the domestic management of that institution; but perhaps you will allow me to say that the West of Scotland Protestant Association are investigating the matter for themselves, and their reply to the letter received by me yesterday morning, and which appears in your issue of to-day, will contain the result of that investigation, and will, since the Infirmary secretary has set the example, be sent to you for publication. Meanwhile, I may state that the evidence already in our possession demonstrates a state of things utterly at variance, I am sorry to say, with the reply received yesterday morning from the secretary in name of the managers, and will surprise every one who has the best interests of the Royal Infirmary sincerely at heart.

I am, &c.,

A. M. STEWART, *Hon. Secretary.*

West of Scotland Protestant Association,

Religious Institution Rooms, Glasgow, Sept. 29, 1877.

RELIGIOUS INSTITUTION ROOMS,

GLASGOW, 3rd October, 1877.

To H. LAMOND, Esq., *Secretary,*
Glasgow Royal Infirmary.

SIR,

I duly received your letter of the 27th ultimo, in reply to mine of the 21st, in which you intimate that the Managers of the Royal Infirmary decline to make the enquiry asked of them as to what proportion the Roman Catholic nurses bear to the Protestant ones in their service, believing as they do, "that there are no grounds for the opinion" that has been publicly expressed that preference is being given, or partiality shown, to those of the Roman Catholic persuasion.

The Directors of the West of Scotland Protestant Association desire me to say that they very much regret the decision which your Managers have arrived at. That decision, in the absence of a proper enquiry, can only manifestly have been based on the representations made to your managers by the very officials whose conduct in an enquiry would have been the subject of trial, and seems an unsatisfactory mode of meeting a public accusation. That it is calculated to allay public uneasiness, not many will affirm, and my Directors would fain believe that the resolution you communicate to me, merely

represents the sentiments of some executive of your Managers, and is not the voice of the general body.

Your declinature to act, however, has made it appear desirable to my Directors that some action should be taken, and since I addressed to you my former communication, they have made enquiry for themselves, and have evidence already in their possession which places matters in the gravest possible light, and only too clearly proves that the uneasy feelings and doubts which have been publicly expressed were not without solid foundation. That your Managers individually were aware of the state of matters, few for a moment will believe, notwithstanding the letter which you send me in their name; but that through misplaced confidence in certain of the officials of the Institution, and trusting, it may be, to some executive of their number, they have allowed a condition of things to obtain, without a parallel, I venture to say, in the management of any charitable Institution supported almost entirely by Protestant money, is what unfortunately cannot be denied.

The testimony here given is from sources whose respectability and trustworthiness are undoubted, and so far as the number of Roman Catholic nurses is concerned, your Managers will likely discover, if they care to enquire, that the number here given is rather under than over stated. One witness gives the number as from 70 to 80 per cent.

With regard to Roman Catholic nurses, then, the following is the state of the case so far as we have yet been able to ascertain. :—

Ward No. 1, 3 Roman Catholic Nurses	Ward No. 16, 2 Roman Catholic Nurses
" " 2, None	" " 17, 1 Roman Catholic Nurse
" " 3, 1 Roman Catholic Nurse	" " 18, 1 Roman Catholic Nurse
" " 4, 1 Roman Catholic Nurse	" " 20, 1 Roman Catholic Nurse
" " 5, Not known	" " 22, 2 Roman Catholic Nurses
" " 6, 1 Roman Catholic Nurse	" " 22½, 2 Roman Catholic Nurses
" " 7, None	" " 23, 2 Roman Catholic Nurses
" " 8, 2 Roman Catholic Nurses	" " 24, 1 Roman Catholic Nurse
" " 9, Empty	" " 25, 1 Roman Catholic Nurse
" " 10, "	" " 26, 2 Roman Catholic Nurses
" " 11, 2 Roman Catholic Nurses	" " 27, 1 Roman Catholic Nurse
" " 12, Not known	" " 28, 2 Roman Catholic Nurses
" " 13, 1 Roman Catholic Nurse	" " 29, 3 Roman Catholic Nurses
" " 14, 1 Roman Catholic Nurse	" " 30, 1 Roman Catholic Nurse
" " 15, 1 Roman Catholic Nurse	" " 32, 1 Roman Catholic Nurse

In addition to the foregoing, it has to be added that the apothecary woman is a Roman Catholic, that the sewing maid is a Roman Catholic, the bed woman a Roman Catholic, and the cook a Roman Catholic. In the Laundry there are three Roman Catholics, and there are two housemaids Roman Catholics, and the more menial workers of the establishment are nearly all Roman Catholics together.

The House Doctor for wards 18 and 28 is also a Roman Catholic, and the matron of the Institution, though professedly of the Church of England, is notoriously of Popish leanings, and is said to have worshipped on Sabbath the 16th ult. in a Roman Catholic Chapel.

She has been heard to tell the priests to send her as many Roman Catholic women as possible. She has spent holidays at Roman Catholic Institutions, and has taken some of the Infirmary nurses with her, and as a rule she never fails to exhibit the excellences of Roman Catholic institutions as compared with Protestant ones, and when anything is wrong with her, her attendants are usually the Sisters of Mercy.

The declarations from which what follows are extracted are in the possession of the Association, and others besides, all bearing the same testimony. For obvious reasons the names are not here given.

A. B. states—

“Miss Tait, the Matron of the Infirmary, professes to be connected with the English Church, but when anything is wrong with her, she is constantly visited by the Sisters of Mercy, and everything then points in the direction of Roman Catholicism. Roman Catholic nurses have the principal places in the Infirmary. When a patient of that persuasion is dying every effort is made to get the priest, but if a Protestant should require the attendance of a minister, as little notice as possible is taken of it.”

C. D. states:—

“The above is correct. There was one Doctor who turned Romanist in the Institution, and when he left another Roman Catholic Doctor came in his place and is now there. One of the cooks in the kitchen took the veil and is now a nun in Lanark, and her sister came at the same time to be a nurse in the Infirmary. The Bibles, given by the Society in Edinburgh have been shoved into a press by the nurses so that the patients could not read them. Tracts distributed by the University Association on Sundays have been taken to the fire. Dr. THOMAS does nothing to hinder these ongoings, and dislikes when attention is called to them.”

E. F. states:—

“Sent a most respectable woman to the Royal Infirmary about twelve months ago. When she came out she complained bitterly of the treatment of Protestant patients by Roman Catholic nurses.”

G. H. states:—

“When in the Infirmary (two years ago), Roman Catholic nurses had then the preference, and on one occasion one of them took away all the Bibles and put them into a press. This was well known at the time. Believes that Roman Catholic nurses have very much increased of late. Miss Tait is very much in favour of Romanism.”

I. J. states:—

“Many of the patients of the Medical Mission, Havannah, had to go to the Infirmary. Was connected with it, and called with his wife to see some of them. Dr. Thomas told them that such conduct could

not be tolerated, and that they must not come back again. Had simply been speaking to the patients whom they personally knew."

K. L. states—

"Gave out tracts in the Royal Infirmary. Dr. Thomas, the superintendent, was not favourable to the cause. The Protestant nurses were then very much dissatisfied because there were so many Roman Catholic nurses, and they all thought that the matron relied more upon the testimony of Roman Catholic nurses than Protestant. The nurses of the Royal Infirmary have too much power—both Protestant and Roman Catholic. The system of management in the Western Infirmary is quite different, being conducted on Miss Nightingale's principle. Has visited hospitals in London and Edinburgh, and finds that there is more difficulty in gaining access to the patients of the Royal Infirmary than to any of the others. The Roman Catholic nurses have put obstacles in the way."

M. N. states—

"Popery is very strong in the Royal Infirmary. The priests come there and give Extreme Unction openly, amongst all the other patients. The priests are too intimate with all the head officials. They dine together, and are often closeted with some of them. Considers the subscribers to the Royal Infirmary to be at present encouraging Popery to a great extent."

O. P. states—

"Was an inmate of the Infirmary for eleven days in March last; that there are a great many Roman Catholic nurses in the Infirmary, though he does not know exactly how many; has noticed there Roman Catholic nurses making noises and apparently purposely disturbing the prayer meetings conducted by the Chaplain; that on more than one occasion the Chaplain had to remonstrate with them for their behaviour."

Q. R. states—

"Had an interest in the Infirmary for many years. Recently Roman Catholic nurses have increased very much. Believes there are at present from 70 to 75 per cent. of that persuasion nurses."

So far, then, for the evidence; and as to your request that we should procure a supply of nurses for you, I am desired by my Directors to say that, although it is not quite in their way, they will very gladly aid you, as far as they can, in that or any other department of your administration where you may feel a weakness; but the way to procure good Protestant nurses is not to cram the Institution with Romish ones, nor to evince the favouritism which at present prevails.

One part of the concluding paragraph of your letter I would much rather, for the sake of the Institution with which you are

officially connected, have passed over, but taken in connection with the inquiry we have been prosecuting, the spirit which it breathes is of some significance. That an official holding the important and responsible office of Secretary to the Glasgow Royal Infirmary, should find the word "Protestant" so unpalatable that he must needs describe the religious convictions of his countrymen as "the persuasion indicated by the name of your Association," is unexpected testimony to the spirit complained of.

Whatever your Managers may think of the state of matters here brought out, it requires no great amount of penetration to foretell what will be its effect on the public mind, and on the subscribers to and supporters of the Royal Infirmary. That an institution established by Protestants, supported almost exclusively by Protestants, and managed by Protestants, should have been reduced, under the present management, to the level of a mere preserve of the Romish Church, is a condition of things which the indignant voice of the community will, if necessary, speedily rectify. That the Infirmary be under Protestant control—that its officials and servants be almost, if not altogether, Protestant—that its laws, acts, and ordinances be conceived and carried out in the spirit of Protestantism—is what the community expect, and on which they shall insist; for therein lies their security that its noble objects will not be abused, nor its beneficent aims prostituted, but that they will be carried out faithfully, impartially, and without distinction of creed, believing that what the *Times* recently said is true, that "If there is one thing certain in history, it is that the one great foe of conscience, the unscrupulous advocate of persecution, the despot of domestic and social life, has been the Roman Catholic Church;" and that Mr. Gladstone's opinion is a correct one, that "No one can become her disciple without renouncing his moral and mental freedom, and placing his civil loyalty and duty at the merey of another."

My Directors trust that your Managers will take immediate steps to remedy the state of things, and prevent an agitation that must prove hurtful to the welfare of the Institution over whose interests they are appointed guardians. They would have preferred that this matter had been managed a little less publicly, but the responsibility of that rests on you.

Your obedient Servant,

A. M. STEWART,
Hon. Sec.

GLASGOW ROYAL INFIRMARY,
SECRETARY'S OFFICE, 93 WEST REGENT STREET,
GLASGOW, 4th October.

SIR,

Your letter, dated 3rd instant, just reached me in time to be brought before the ordinary monthly meeting of Managers held

to-day. I may inform you that, for the public satisfaction, they have remitted to a committee to investigate into and report upon the allegations therein made.

Yours truly

(For HENRY LAMOND, *Secretary*),

R. P. LAMOND.

To A. M. STEWART, Esq.

GLASGOW ROYAL INFIRMARY,
SECRETARY'S OFFICE, 93 WEST REGENT STREET,
GLASGOW, 8th October.

SIR,

With reference to your letter to me, dated 3rd instant, and my intimation to you, dated 4th instant, I am instructed to ask you to furnish me with the names, descriptions, and addresses of the several persons mentioned in your letter as "A. B," &c., down to "Q. R.," upon whose testimony the charges of your Society against the officials and management of the Infirmary have been made.

I am, SIR,

Your obedient Servant,

HENRY LAMOND,
Secretary.

To A. M. STEWART, Esq., *Hon. Sec., West of
Scotland Protestant Association.*

WEST OF SCOTLAND PROTESTANT ASSOCIATION,
RELIGIOUS INSTITUTION ROOMS,
GLASGOW, 9th October, 1877.

To HENRY LAMOND, Esq., *Secretary,*
Glasgow Royal Infirmary.

SIR,

I am in the receipt of your letter of the 8th instant, and in reply am instructed to say that it is not the intention of my Directors to furnish your Managers "with the names, descriptions, and addresses of the several persons mentioned" in my letter of the 3rd instant, for reasons apparent to any one who gives it consideration. Nor should it be necessary to your Managers. My letter of the 3rd was sufficiently circumstantial and explicit. I tabulated ward for ward and post for post, and if the Committee of your Managers which, according to yours of the 4th, have been appointed to "investigate and report," will be good enough to follow the same line and be equally circumstantial, the names, descriptions, and addresses

they ask for should be to them matter of little moment. With regard to the Committee of inquiry which your Managers have appointed, I am desired by my Directors to take this opportunity of stating that while the appointment of that Committee must be of service so far as the satisfaction of the Managers themselves are concerned, it is doubtful whether, at the stage matters have now reached, and considering the complexion things have assumed since I forwarded to you my first letter, an inquiry conducted by those who are responsible for the past management of the Infirmary would be regarded by the general public as thoroughly impartial. I have to submit, therefore, for the consideration of your Managers, whether it would not be wise either to delegate the inquiry to some independent committee, or to associate with themselves others whose views would, at all events, free any report which might be produced from the suspicion of partiality.

I am, &c.,

A. M. STEWART,
Hon. Sec.

The Managers of the Infirmary issued their Report, bearing date November 1, and at a meeting held the evening after it appeared in the newspapers I took the liberty of briefly referring to it. The following is taken from the report in several newspapers:—

The opening lecture of a course in connection with the West of Scotland Protestant Association was delivered on November 7, by Professor Maeklin, in the Police Hall, Cranstonhill, to a crowded audience—the subject being “Popery the Great Apostasy.” Mr. A. M. Stewart occupied the chair, and, after a few introductory remarks, said:—

It will not, I think, be considered out of place if I take the present opportunity of referring to a subject which has recently received a good deal of public attention—I refer to the question of Romanism in the Royal Infirmary. I do not know what action the Directors of the West of Scotland Protestant Association may consider it their duty to take in the light of the report which appeared in yesterday's papers; they do not meet for a fortnight, and there will be time enough to consider that. What I have to say to-night, therefore, concerns myself merely as an individual and in no way commits the Protestant Association. I offer no apology for now breaking through a silence which I felt was in honour imposed, pending the investigation of the Committee appointed by the Managers of the Infirmary. I did not feel myself at liberty, pending their report, to utter a single word,

though often sorely tempted. At the same time, silence was equally in my opinion, incumbent on the Infirmary Managers, and so far as I know was maintained by them, with one exception however, and that exception unfortunately one holding no less a position than Chairman of the House Committee. How far his so doing met with the approval of his co-managers, I am unable, of course, to say; but of this I think there can be little doubt, that by his indiscreet letter-writing, and speech-making, and his general deportment to all and sundry whom he suspected of having sympathies, even the slightest, with the Protestant Association that had dared to "peep and mutter" in his presence, he has managed to infuse into this question a bitterness for which there was no call and no excuse, and which, he ought to have known, was not calculated to benefit the Institution which I believe him really to have at heart. (Cheers.) He sanctioned, if he even did not concoct, that first letter of their Secretary, which one of our daily newspapers not unjustly characterised as "offensive and flippant." He rushed to the newspapers in hot haste with a letter throwing his protecting arms around the matron, even while her conduct was *sub judice* by a Committee of his fellow-managers, he permitted indignation meetings of the nurses to be held within the Infirmary, notwithstanding that their behaviour was also under examination, and then, a few days ago, he indulges in a speech in which he, *a la* Napoleon, "assumes the entire responsibility," and charges gentlemen of as high character as himself with "foul, not to say infamous" conduct. I appeal to you, whether this Chairman of the House Committee of the Royal Infirmary has not, in thus acting, given good ground for, at least, doubting whether the managers do wisely in laying upon his shoulders a responsibility which it is not absolutely certain he can properly carry. (Hear, hear.) And, gentlemen, let me briefly recall to your mind the history of the matter; one newspaper in this city, more celebrated for sneering scepticism than for sound Protestantism, has, by its leaders, and its letters, and its paragraphs, so persistently perverted and beclouded and beclamoured the whole thing, that unless you bear in mind the original correspondence, one is apt to be led away on a false issue. For some time it had been rumoured that the Royal Infirmary was getting far too full of Popish employes; and as this rumour had been given public expression to, the Directors of the West of Scotland Protestant Association resolved, at their usual monthly meeting,

to call the attention of the Managers of the Infirmary to the matter. Accordingly, as their Secretary, I was deputed to do so, having associated with me in the duty one of my fellow-Directors, and I penned one of the mildest letters possible, asking the Managers kindly to inquire whether there was any foundation for the report, by ascertaining what proportion the Roman Catholic nurses bore to the Protestant ones, and to let me hear the result. "In this way," we added, "if the report is groundless, uneasy feelings and doubts will be set at rest; or if there prove to be some foundation for it, your Managers will, no doubt, guard against the evil in future appointments." What was there in this letter to find fault with? Indeed, I am not sure but that its mildness was its fault, for it evidently imposed upon the amiable Secretary of the Infirmary, and led him to imagine that the Directors of the Protestant Association were so many sucking doves, that would take wing at once whenever he said "Shoo!" (Laughter.) His reply, after a week's delay, was to this effect: That there were "no grounds" for the rumour; that they would feel obliged if we would get him some—what kind of nurses? Protestant ones? That's what he meant, but then he didn't like that word—it wasn't one he was familiar with—and so he said, "of the persuasion indicated by the name of your Association." Well, and was this all? Oh, no; he added this rider, "and who would act consistently with their profession!" Such, gentlemen, was the answer we got to our civil letter; and the Secretary and House Chairman—for *he* assumes the entire responsibility, you know—were evidently so pleased with their performance that they must needs, without even asking our permission, or even saying that they intended doing so, rush with the letters to the newspapers, much to our surprise. This part of the proceedings has often, let us hope not purposely, been overlooked, and the Protestant Association has been blamed for bringing the matter before the public. It was not they who did so. It was the Infirmary officials. (Applause.) The Protestant Association were dragged before the public, and in self-defence were compelled, through the publication of their first letter, to state the grounds upon which they had based their first communication, and they did so, in my letter of 3rd October. You remember, I daresay, what that letter contained. It contained no charge, no accusation against the Infirmary Managers, and the allegations to that effect that have been made are untrue, and misleading, but it stated, in a way that compelled attention, the grounds

upon which public rumour rested, and the reasons why we had asked the managers to make enquiry. (Hear, hear.) Briefly, it stated that there were 36 Roman Catholic nurses in the Infirmary, that the apothecary woman, the sewing maid, the bed woman, the cook, three laundry maids, two house maids, and one doctor were Roman Catholic, that the matron was notoriously of popish leanings, and was said to have worshipped in a Roman Catholic Chapel just a fortnight before, that she had told the priests to send her as many Roman Catholic women as possible, and that she had spent holidays at Roman Catholic Institutions. Well, gentlemen, you have seen the Report, which appeared in yesterday's papers, from the Managers, after a delay of five weeks, and you can judge for yourselves how far the statements made to us have been wrong. That Report is signed by five gentlemen; the Committee of Investigation, we were told, numbered seven. What has come over the other two names? Are we to understand, as is rumoured, that the two gentlemen do not approve of the Report, and decline to sign it? If so, I am very glad to hear it. The Report is not a creditable one, nor a fair one, nor what might have been expected from a Committee which, we were assured, would act dispassionately and without partiality. (Applause.) The whole tone of it is most offensive, and its mode of meeting the statements, for it has really, after all, been a committee of *defence* not of inquiry, reminds me of the story told of the man who was accused of stealing the horse. Two witnesses declared that they saw him steal the horse. "What have you to say to that?" said the judge. "Say to that," replied the accused, "why, I can bring you a hundred that didn't see me" (laughter); and so the Managers have busied themselves for five weeks with the result mainly, that so many people declare that they didn't see, what some others positively state they did see. (Applause.) The statements made to us have unfortunately been marvellously exact, notwithstanding the disadvantageous circumstances under which they of necessity were procured, and the report of the managers, I am sorry to say, confirms them nearly in every particular. It was stated to us that there were 36 Roman Catholic nurses. Now, the managers say there are only 24; but there may have been 36 in the beginning of August for all that, for there have been dismissals since. They admit that the apothecary woman is a Roman Catholic, that the bed woman is a Roman Catholic, that a sewing maid is a Roman Catholic, but they

don't admit that the cook is a Roman Catholic; well, I am sure we are all pleased to hear it, but it would be interesting to know when this Protestant Cook was appointed. In the laundry we were told there were three Roman Catholics, the Managers admit nine. We were told there were two housemaids Roman Catholics, they admit there is now only one. We were told there was one Roman Catholic doctor, and they discreetly pass this over. We were told that the matron had attended a Roman Catholic Chapel once, they admit "thrice, even perhaps four times," and with that charity which at least believeth all things so far as the servants of the Institution are concerned, but which they don't exercise towards the Protestant Association, they excuse it on the plea of her high taste for sacred music. (Laughter and applause.) The other statements about the matron they give their own explanation of, and the public will form their own conclusions as to whether they are satisfactory. The statements made to the Managers were made by servants in their own employment, whose interest it was to put things in a favourable light both for their employers and themselves. The statements made to us were made freely and under no pressure, and from those who had nothing to gain—but, in some cases, something to lose—by their testimony. The Managers were expected to have carried their inquiries outside their own dependants, but they did not; and, indeed, one gentleman—who was simple enough, like the most of us, to imagine that evidence *pro* and *con*. was wanted—tells me that though he wrote by letter offering his testimony, he has never received as much as an acknowledgment of its receipt. All these things will, I fear, tend to confirm the opinion expressed by an evening paper last night, that they "have been guided by a spirit of vindictiveness, rather than a desire to ascertain the truth, the whole truth, and nothing but the truth." (Applause.) A word now with regard to the *Herald* newspaper, and I have done. I am well aware that on any question of morals or religion the abuse of that newspaper is considered sufficient praise and the greatest compliment that can be paid, and I therefore do not complain. When on these subjects the *Herald* begins to pat a man on the back, it is generally supposed that there is a screw loose somewhere. On sewage and cognate matters the editor is an authority than whom, I should think, there is no higher; but he falls miserably short when he preens his pinions for fairer fields. (Laughter and applause.) In his leader of yesterday he excels

his usual, but there is one point of it on which I would wish to animadvert for a second. He is good enough to express the hope that even the West of Scotland Protestant Association will not withdraw its support from the Infirmary, after reading the report which the Managers have submitted, and he enters into an analysis as to how much the fifteen Presidents and Vice-presidents of the Protestant Association contribute to the funds of that Institution. It seems they contribute among them £112 9s., or an annual average of £7 10s. per head, which, I think, is not bad after all; but then comes the head and front of the offending. The Secretary, pestilent fellow! only gives five shillings. Well, if he knew me better, he might perhaps admit that my five shillings was as liberal a contribution in proportion as the five pounds of some others; and he shouldn't forget that the calls for benevolence or charity are ten times more numerous on people holding my sentiments than on those holding his. (Cheers and laughter.) But what does Mr. James H. Stoddart, the Editor of the *Herald*, himself contribute, think you, he who "claims to speak in name of the public"? Guess now. Ten pounds do you say? Wrong. Five pounds then? Wrong again. Three pounds surely? Wrong yet. "Ah, now I have it," you say; "a guinea, the gentlemanly guinea?" Well, you haven't hit it yet. "Well then, 10s. 6d., for it cannot be Stewart's contemptible five shillings!" No, it isn't Stewart's contemptible five shillings, for Mr. Stoddart's name does not appear on the Infirmary subscription list for a single farthing—(great laughter);—and yet this is the gentleman who presumes to lecture others, and to gauge by their contributions the amount of right they have to expose an abuse in a public charity!! So much for Mr. Stoddart. On the whole matter, let me say finally that it cannot rest even as presented by the report which appeared in yesterday's paper. The Royal Infirmary does not belong to the managers; it is not their institution; it belongs to the people; it belongs to you; and the people will see to it that the satellites of a system, which holds that no faith is to be kept with Protestants, shall not tithe or toll or fatten at the public expense. In the words of Canon Melvill, I would say:—"Make peace if you will with Popery, receive it into your senate, shrine it in your chambers, plant it in your hearts; But be ye certain, as certain as that there is a Heaven above you and a God over you, that the Popery thus honoured and embraced is the very Popery that was loathed and degraded

by the holiest of your fathers; and the same in haughtiness, the same in intolerance, which lorded it over kings, assumed the prerogative of Deity, crushed human liberty, and slew the saints of God." (Applause.)

The following is the resolution come to by the Protestant Association on the Managers' Report:—

A Special Meeting of the Directors of the West of Scotland Protestant Association was held in the Religious Institution Rooms, Buchanan Street, Glasgow, on Wednesday, 28th November, at noon—John Hutchison, Esq., shipowner, Chairman of the Board, presiding. There was a very full attendance. The following resolution was unanimously adopted, viz:—

"With regard to the correspondence between this Association and the Managers of the Glasgow Royal Infirmary, the Directors desire to declare (1) That when the rumours afloat as to the abuses existing in the domestic management of the Infirmary were brought before this Association we assumed that the Managers were unaware of the existence of the grounds of complaint. (2) That we approached them in a private manner, in the best possible spirit, and with fullest sympathy in their work, as our letter of September 21 testifies. (See letter of September 21 on page 11.) (3) That we were deeply grieved at the manner in which our communication was received, and the unsatisfactory nature of their reply, indicating as it did a total misunderstanding of our aim. (4) That the placing of the matter before the public by the Managers was without our knowledge, contrary to our wish, and, in our opinion, unfortunate and ill-advised, as it was a matter capable of being easily remedied by quieter and wiser means, and none would have rejoiced more than we had the rumours proved to have been erroneous. (5) That the Managers ought, at all times, to be ready to grant the fullest enquiry into the management of the Institution, when that is necessary for the satisfaction of the public. (6) That the report recently issued by the Managers, and bearing date November 1, is reprehensible in spirit and one-sided in substance, and appears more the production of a committee of defence than of inquiry. Yet the Directors find that it is there admitted that at the date of said report there were in the Infirmary, of day nurses, 8 Roman Catholic, as against 23 Protestant, or about 34 per cent.; of night nurses, 10 Roman Catholic, as against 19 Protestant, or about 55 per cent.; of special and assistant nurses, 6 Roman Catholic, as against 8 Protestant, or about 75 per cent.; and of the other servants in the Institution, 18 Roman Catholic, as against 22 Protestant, or 81 per cent.; or, in other words, that of the entire staff of nurses and other house servants in the Royal Infirmary, there are 42 Roman Catholics, against 72 Protestants, being comparatively to Protestants 58 per cent., or aggregately—Protestants and Roman Catholics combined—a percentage of 37. Finds farther from said report of the Managers that the statements tendered to this Association, and which were submitted to the Managers in our letter of October 3, as reasons why an enquiry should not have been refused, have been largely substantiated. The Directors therefore declare that the statement made by the Managers in their Secretary's letter of September 27, that there were "no grounds" for the rumour that preference was being given, or partiality shown, to employés of the Roman Catholic persuasion, is shown by their own report to have been incorrect, and that the inquiry which they undertook with such apparent reluctance was imperatively called for. And further, inasmuch as the Managers of the Infirmary do not indicate in their report whether it is their intention to remedy the present unsatisfactory state of things, the Directors of this Association, having at heart the best interests of so important and valuable an institution as the Royal Infirmary, and anxious to discharge aright their duty to the public, appoint a committee to consider what further steps should be taken."

OPINIONS OF THE PRESS.

(From the "GLASGOW NEWS," October 6, 1877.)

THE ROYAL INFIRMARY.

For some time a rumour has been freely circulated that a very large proportion of the staff of employes connected with the Royal Infirmary were Roman Catholics, and that influences hostile to Protestantism were at work in that institution. The rumour may be well or ill founded, but it is not one that the Directors or other friends of the Infirmary can afford to despise, or to set aside with a sarcasm or a witticism. The genius of Scotland is still thoroughly Protestant; and although toleration of the most liberal kind is extended to Roman Catholics generally, the nation will allow no tampering with those institutions which Protestantism has reared and maintained. It was, therefore, in the interests of the Royal Infirmary itself, as well as of those who take advantage of its benefits, that the West of Scotland Protestant Association, through its Honorary Secretary, recently called the attention of the Directors to the disquieting rumours that were prevalent, and respectfully asked for an inquiry into the facts. The Association's communication was a private one, and it called for a reply, which, however, was simultaneously posted to the Protestant Association and to the newspapers. Upon the Managers of the Infirmary therefore rests the responsibility of having the allegations made public upon which the original communication of the Protestant Association was based.

In any circumstances, the letter of the Infirmary Directors was not such as the occasion demanded. The institution under their care is one in which the citizens are deeply interested, and its management should be of the most open character. It owes its existence to public liberality, and it must be ready to meet any accusation that is brought against its good name. Forfeiture of public confidence will result in the withdrawal of support, and its Managers must be conciliatory in all their proceedings. The communication to the West of Scotland Protestant Association, denying the allegations and refusing inquiry, was by no means a final manifesto. It called forth a second letter from the Protestant Association much more pointed and circumstantial than the first. The ground on which the Directors are now urged to make inquiry into the state of the institution is no longer a general rumour that Popery is in the ascendant at the Royal Infirmary, but specific charges of the most grave character. If one-half of the allegations contained in this letter are facts, the conclusion is inevitable that the Directors have either been culpably negligent in delegating to interested parties the appointment of officials and the supervision of the institution, or that they are actuated by a spirit of intolerant toleration of Roman Catholicism, which we are persuaded the great body of the contributors to the funds of the institution will strongly condemn. This second communication is one that cannot be ignored. The challenge given to the Directors is one they dare not dismiss; and we are not surprised that they have now begun to institute an inquiry, which surely ought to have been made when the first charge of mismanagement was brought against them. We confess, however, that we should like to see this inquiry conducted in a manner so impartial that the verdict pronounced shall be altogether above suspicion. We should have more faith in the thoroughness of the promised investigation if, together with Directors who have already pronounced themselves not guilty of the dereliction of duty with which they have been charged, there were associated a few gentlemen who should come to it with unbiassed minds. If the Managers are themselves to conduct the inquiry, we recommend that they should call in to direct and assist them a few members of the Protestant Association. If they succeed in showing, to the satisfaction of these gentlemen, that the charges brought against them are unfounded, their vindication will be triumphant, and the institution will be fully reinstated in public confidence and favour.

If the number of Roman Catholics employed in the Royal Infirmary amounts,

as is alleged, to anything like 70 or 80 per cent. of the whole staff, the Protestant community cannot be too thankful to the Association which has brought this state of matters under the public eye. The agencies which Popery sets in operation are very insidious. Its influences are often unseen and unexpected until the results startle and alarm, and Protestants must keep their eyes open and act on the defensive if they would not be undermined and overreached. It is a great mistake to suppose that there is any limit to the ambition which inspires Romanists when their faith and worship are in question. To those who are without the pale of their Church they acknowledge no fealty which would interfere with the propagation of their creed. If the charges brought against the Infirmary Directors are refuted by the logic of facts we shall rejoice; but if they endeavour to justify, as their communication to the Protestant Association virtually does, the employment of nurses and other officials on the ground of professional efficiency alone, irrespective of religious belief, we unhesitatingly condemn their principles. It may be true that Roman Catholic sisterhoods furnish well-qualified nurses for the sick; but if the Infirmary Managers knew anything of Church history, they cannot be ignorant of the reason why this is so. These nurses are trained for the vocation to which they devote themselves, not so much in order that they may minister to the weak bodies of the afflicted as that they may obtain an influence on their minds and hearts at a season when these are peculiarly impressible. We do not blame the Roman Catholic for employing such agents to propagate the doctrines which he holds to be essential to salvation. But believing that these doctrines are misleading and pestilential—believing that to our national deliverance from their thralldom we owe our civil and religious liberty, and everything that constitutes our greatness as a people—we cannot but regard with apprehension and alarm those who, under the guise of care for the sick and suffering bodies of men, effect an entrance into our hospitals and charitable institutions in order to make proselytes. There is nothing more dangerous to Protestantism and national progress than the spirit of spurious liberalism which is so prevalent around us. While we rightly extend toleration to the Roman Catholic, we should be utterly intolerant as Protestants to Popery. While we open our Infirmary doors to the sick or wounded Romanist as freely as to his Protestant brother—while we allow him free access to his priest, and leave him free to worship God as he desires—we demand that the suffering Protestant shall not be exposed to Popish influences, or be hemmed in by anti-Protestant surroundings.

The flippant manner in which the Secretary of the Infirmary, in the name of his Directors, invites assistance from the Protestant Association in procuring good nurses “of the persuasion indicated by the name of your Association” is unworthy of him and of them. The Royal Infirmary affords an excellent field for the training of efficient Protestant nurses. If the Directors put forth their energies and use their opportunities, good candidates for the situations at their disposal will not be lacking. But if, as it is alleged, they fill vacancy after vacancy with Roman Catholic officials, and promote them to the highest offices in the institution, not even the co-operation they solicit will avail to provide a supply of Protestant nurses. We are glad that the accusations which have for some time been vague and indefinite have now taken distinct shape, and that their truth or their falsehood is likely to be speedily demonstrated. The Royal Infirmary has so long held an honoured place among our local charitable institutions that every citizen is concerned for its reputation. Its management must be placed above suspicion. That it should be made a field for proselytising to Popery the poor invalids who seek its shelter is a consummation that cannot for a moment be tolerated by a Protestant community.

(From the Edinburgh “DAILY REVIEW,” October 5, 1877.)

Unless the Directors of the Glasgow Royal Infirmary have a very strong defence, and a frank and satisfactory explanation to offer, the interests of the noble institution entrusted to their management are sure to suffer seriously

from the statement published by the West of Scotland Protestant Association. In giving publicity to this statement the Protestant Association has certainly assumed a grave responsibility, but it seems to us the occasion justified the course it has taken. Mr. Stewart, the secretary, having asked the managers to make an inquiry as to the proportion the Roman Catholic bear to the Protestant nurses in their employment, was informed that the investigation suggested would not be conducted, as the managers believed there were no grounds for the opinion that had been publicly expressed, that preference is being given, or partiality shown, to nurses of the Roman Catholic persuasion. Mr. Stewart, in the interests of the cause his own Association defends, was therefore obliged to make an inquiry for himself, and the results he has ascertained are startling enough. He tells us he has been informed that 70 or 80 per cent. of the nurses are Roman Catholics, and gives the numbers engaged in each ward; that the apothecary woman is a Roman Catholic, that the sewing-maid is a Roman Catholic, the bed-woman a Roman Catholic, and the cook a Roman Catholic; that in the laundry there are three Roman Catholics, and there are two housemaids Roman Catholics, and the more menial workers of the establishment are nearly all Roman Catholics together; that the house doctor for wards 18 and 28 is also a Roman Catholic, and the matron of the institution, though professedly of the Church of England, is notoriously of Popish leanings. The testimony of various witnesses is quoted to show that both the superintendent and the matron prefer Roman Catholic nurses, and assign to them the principal places; that Bibles given by the National Society for the benefit of the patients have been shoved into presses, and Protestant tracts have been cast into the fire; that when a Protestant service is being conducted by a Protestant chaplain, the Roman Catholic nurses disturb the proceedings, while priests are allowed to give extreme unction openly in presence of all classes of patients, &c. It is a pity all this should have been stated publicly, as the managers by their answer to Mr. Stewart compelled the Association to do, but we trust a frank and satisfactory reply will be given, showing that Mr. Stewart is misinformed, and affirming that the superintendent and matron are good and sound Protestants. If such a reply cannot be given, and the managers find it necessary to excuse themselves by pleading the superiority of the Roman Catholic nurses, then the question of securing intelligent and devoted Protestant women, and training them for the kindly ministrations of the sick chamber, must be faced at once. The Rev. Dr. Donald Macleod, of the Park Church, Glasgow, has long and frequently urged the necessity for some means of attaining this end being taken, but hitherto with little effect. The exposure made by Mr. Stewart—if the substantial accuracy of his information be unfortunately confirmed—ought to gain the Doctor many allies. Protestant Glasgow will not allow the institution which has hitherto been regarded the most unsectarian in its midst, to be used as the headquarters of an extensive and unscrupulous Popish propaganda.

(From the "NORTH BRITISH DAILY MAIL," November 6, 1877.)

The inquiry which the Directors of the Royal Infirmary were constrained with undisguised reluctance to undertake into the truth of the charges made respecting the nurses employed in that institution has been completed, and the report, which has just been issued, shows that these charges have been somewhat exaggerated; that the number of Roman Catholic "nurses" in the Infirmary, instead of being from 70 to 80 per cent., as was asserted, is not more than 32½ per cent. The side issues raised in the controversy might have been passed over by the Directors without inquiry and without comment. The real question at issue was whether the number of Roman Catholic nurses employed gave reasonable ground for the suspicion that the Infirmary was being used as a recruiting ground for the Romish Church. The answer of the Directors to this charge or suspicion must be so far reassuring to the citizens; the number of Roman Catholic nurses, though unexpectedly large, instead of being three to one of the Protestants, is actually the opposite. At the same time we cannot but regret that so much mischief

has been done in consequence of the supercilious tone and high-handed policy assumed, not for the first time, by the Directors. Instead of at once boldly courting inquiry and taking prompt measures to show that their management was not open to the charges brought against it, they thought fit to stand upon their dignity and to meet their accusers as a set of fanatics unworthy of refutation or notice. Knowing as they might have done how injurious even the breath of suspicion may be to an institution like the Infirmary, dependent for its existence on public confidence and support, they should, for the sake of their own vindication and credit, have been ready to anticipate the demand for investigation. The Directors surely could not have been ignorant of the strong and by no means unfounded prejudice which exists among all classes of the Scottish people against Romish practices and intrigues, and it was both their duty and their interest to have at once done all in their power to allay the suspicion that the emissaries of Rome had crept unawares into our noblest charitable institution, and were perverting it to their own sinister purposes. Instead of following this prudent and proper course the Directors unthinkingly, though no doubt unintentionally, acted in such a way as to fan the flame. At the same time it may be pointed out that while the Directors clearly show that not more than 32½ per cent. of the "nurses" are Roman Catholics, they frankly admit that nearly *one-half*—or 45 per cent. of the under servants are also Roman Catholics. In other words, it is not true that from 70 to 80 per cent. of the nurses are Roman Catholics; but it is within the mark to say that about 37 per cent. of the "nurses and servants" combined belong to the Romish Church. In these circumstances the report can hardly be considered so satisfactory as the Directors seem to think it is. But accepting their report as conclusively disposing of the charge with respect to the large proportion of Romish nurses, we do not think any blame should be ascribed to the public for the readiness with which on this occasion they listened to the complaints against the management of the Infirmary. The people of Scotland have only too good reason to cherish suspicion of the intrigues of the Romish priests who—thanks to the Irish immigration—have now planted themselves in all our great seats of trade and commerce. It is their policy to insinuate themselves into all our public institutions, Parochial Boards, School Boards, asylums, and charitable institutions of every kind, and under professions of unbounded toleration and charity to watch for every opportunity of promoting their own sectarian interests. Their mode of action is everywhere the same. If a Romanist obtains a seat on any Board, the ruling maxim on which he acts is—a Roman Catholic first and then a citizen—and every measure that may be proposed is supported or resisted exactly as it is fitted to promote or hinder the designs of the Papal Court. The encouragement given to Papal schemes by the apathy and indifference of Protestants, and the countenance of a class of Liberals whose toleration is much greater than their knowledge or discernment, has emboldened the emissaries of Rome in our country to devise schemes and to put forth claims from which only a very few years ago they would have shrunk with alarm. Nothing is too great for them now to demand or too small for them to accept. Even the hire of a cab to convey the priest on his visits to the pauper inmates of a workhouse is clamorously asked and eagerly accepted as an instalment. We have recently witnessed the "Benedictine invasion"—the establishment of a monkish community in Scotland for the first time since the Reformation, and now we are informed the Pope is about to "restore the hierarchy to Scotland," in order, as the organ of Cardinal Manning states it, that "by the increase of bishops the centres of activity may be multiplied, and that from these centres rings of various kinds may continually widen—priests, churches, communities, colleges, and schools." Now there are few situations which can be more effectively turned to account in making converts to the Romish faith than that of a hospital nurse. Weakness, bodily and mental, it may be the stings of conscience and terrors of judgment to come, the absence of friends, and the craving for sympathy and consolation which may not be always forthcoming when most needed, all these circumstances predispose the minds of patients to listen to the soothing delusions of a system like that of Romanism, especially when insinuated by a kindly and sympathetic

attendant. The best feelings of a Roman Catholic nurse—her belief that there is no salvation beyond the pale of her Church—impel her to use all her efforts to induce the sick and the dying to enter what she regards as the only safe asylum for sinners. Taking these facts into account, and especially in view of the fact that while 32½ per cent. of the nurses are Roman Catholics, nearly one-half of the “servants” employed in the Infirmary are also Roman Catholics, we are decidedly of opinion that the Roman Catholics are too largely represented in such an institution as the Glasgow Infirmary. True the numerous sisterhoods and convents belonging to that body give them a great advantage in training nurses for all classes of society, and there may be some force in the apology of the Directors that they find it much easier to secure the services of Roman Catholic than of Protestant nurses. But this excuse will not suffice to satisfy the public or to induce the subscribers to the funds of the Infirmary to acquiesce in the present arrangements. There ought to be plenty of intelligent, active Protestants in our city and neighbourhood who would gladly accept of the situation of nurse if it were offered them, and who, by a very short period of training, would become fitted to discharge its duties in the most efficient and satisfactory manner. The Directors may rest assured that it will not do for them to accept Roman Catholic nurses off-hand merely because these are more plentiful than Protestants, and can be more easily obtained. Their system of management should be not only blameless, but above suspicion. And nothing can be more hurtful to the Infirmary or better calculated to lessen its usefulness in the community than the failure of the Directors in future to satisfy the public that it is an institution managed, as it is mainly supported, by liberal-minded and large-hearted Protestants, for the relief of sickness and suffering among all classes of the community, and not a nursery or proselytising field for the sisterhood of the Romish Church.

(From the “NORTH BRITISH DAILY MAIL,” January 14, 1878.)

THE INFIRMARY CONTROVERSY.

From first to last the Infirmary controversy is not one which any of the parties to it have reason to plume themselves upon. Sweeping charges were rashly flung at the management without the grounds for such charges being fairly sifted; but these charges were met in a defiant spirit by the Directors, which was no less rash than that in which they were made. Wholesale charges suddenly sprung against a popular institution are not readily swallowed by the public; but it was clear, from the widespread encouragement given to the outcry, that the management of the Infirmary for a year or two back had been viewed with suspicion and distrust by large sections of the community. The nurse question was no doubt the point selected for attack—not because there alone could the management be challenged, but simply as the direction from which the whole question could be most conveniently opened. In a controversy where we have ranged on the one side avowed religious partisans from whom moderation is scarcely to be expected, and on the other sensible men of business, selected for a particular trust because of their supposed tact and worldly wisdom, the issue should never be doubtful. The latter should be able at once to assess at its true value any assault upon their conduct by the former, and to take such steps as would neutralise any evil effect it might be likely to have upon the institution under their care. In the present instance it was so plainly the interest of the management to allay the suspicious and irritation in the public mind by prompt and frank investigation, that only overweening vanity could make them blind to the fact. Indeed, one would have thought the chance for reestablishing themselves in the public confidence would have been regarded as a golden opportunity by the Directors, which a special providence had sent in their way. But no. With a stupidity almost incredible, instead of making the slightest effort to pour oil upon the troubled waters, they mounted the high horse, and took advantage of the occasion to parade their own superiority to what they regard as vulgar prejudice. Now, the question for them to consider was not how best to vaunt their own liberality, but what was for the best interests of the Infirmary, and it was only senseless to expect

that the funds upon which the existence of the Infirmary depended would be forthcoming from those whose religious feelings—or if you like prejudices—were set at defiance. The existence of these prejudices was an element which, as shrewd men of business, they were bound to take into account in all their arrangements, and they ought to have known that, for the sake of the Infirmary, it was highly imprudent to sneer at or insult them. The outcome of the false position taken up by the management was what was naturally to be expected. It roused prejudices to greater violence, and fanned the flame of religious animosities to a fiercer heat. It played into the hands of those who were powerful for agitation, and though it might minister to the self-complaisance of the directorate, that was done at the expense of the institution whose interests ought to have been their first care. The impression produced was that, whether with or without the knowledge of the Directors, Roman Catholicism had obtained much too strong a hold upon the Infirmary, and the Directors were either indifferent to the circumstance, or took a pride in justifying it; and the first result is that the general subscriptions have fallen off to an extent that threatens seriously to cripple the work of the hospital. No statement has been made as to how the legacies to the Infirmary have been affected by the controversy; but the fact that Mr. John Freeland of Nice has left £40,000 to the Western Infirmary and nothing to the Royal, indicates the direction in which the wind is blowing. The abstract question as to whether the religious persuasion of a nurse should weigh anything in her appointment is of little practical importance. The question is, really, whether a large percentage of such nurses will, in effect, cut off the supplies upon which the Infirmary depends for its existence; and if those who are intrusted with its management will be obstinate enough to bring ruin upon the institution for the sake of their own private opinions, the sooner they make way for others who will take a juster view of their position the better. Even in the presence of the lamentable consequences of their high-handed procedure, their main anxiety seems to be to justify their own conduct rather than to intimate that in future they will respect the wishes of the subscribers. It is abundantly evident to everybody that only a thorough change in the Directorate will have the least chance of mending matters effectually, and that if public confidence is to be restored, it can only be accomplished by such an infusion of new blood as will be a guarantee for the impartiality of the future administration of the Infirmary.



